/120 cont./

562 disproportion would raise its own value, but also because
121 sexuality might make the individual more tolerant towards
847 the other sex than toward its own. However that may be:
the custom of killing the children of a certain sex can only
clarify the position of the sexes if the causes are known.

562 In South America infanticide is, first of all, a custom
847 of nomadic tribes and in general concerns /121/ both sexes
[171] in the same way. Ordinarily the causes are economic ones:
the mother among nomadic people cannot let a child live
every year, without creating, thanks to this, a disastrous im-
pediment to the proper feeding of another one born earlier.
847 Among the Bororo these causes are disguised by the belief that
787 establishes a connection between the child expected and not
yet born and the bad dreams of one of the relatives, and
especially of the future mother herself. If, for example,
the women shortly before the delivery sees any misfortune
in a dream, be it dead persons, wounds, snake bites, epi-
demics, floods, fires, etc., the expected child is considered
the cause of the disaster and will be sacrificed immediately
after birth. This is demanded by the community of the tribe,
which does not want to admit anything that might harm its
847 existence. In general the parents do not personally kill the
newborn child; they hand it over to the relatives for this
[562] purpose. In any case, infanticide among the Bororo does not
reveal a sex preference.

[121] Whether the limitation of deliveries among a people is
in relation to the position of the sexes is a question that can
only be resolved by means of an examination of a concrete
842 case. The Bororo told me that anciently they prepared with
• 757 the leaves of an herb a decoction that would sterilize the
women forever. They said that only two old men knew this
[113] remedy. P. Antonio Colbacchini (A tribu dos Bororos, Rio
de Janeiro, 1919, pp. 58 and 59) writes the following: "They

/121 cont./

842 avoid conception and pregnancy by means of some potions
• 757 and tisanes which they obtain from roots, /122/ leaves, and bark of plants -- and they are familiar with a great variety of them, to which they attribute efficacy for the desired purpose. The woman and the man take them, not only once, but many times. The action itself of these remedies is very relative and problematical; it seems that many draw their value from superstition, as I had the chance to verify. The effectiveness of some of the potions that are called Jorubo bó et ore bocua-re-u, however, cannot be denied. To judge by appearances, the substances that they use most to avoid conception are in general very astringent, their active element thus probably being tannin."

847 The Bororo also told me that they used different abortive methods. According to Colbacchini (o.c., p. 59), "they induce abortion by physical means -- hard work, carrying enormous loads, blows on the abdomen, or an exaggerated compression of it ... or also taking some foods or beverages that might produce such an effect."

Also Karl von den Steinen (o.c., p. 503) mentions that abortion by internal means is frequent. As far as we could see, one cannot draw from the limitation in deliveries among the Bororo any conclusions with respect to the position of the sexes.

163 In this matter it is interesting to examine the number of births, as I was able to verify with the help of the parish books on the eighteenth day of January of 1934 in the mission of [177] Meruri. Of course it is to be noted in this respect that the [79] influence of the Salesians produced basic changes.

In the following list, the numbers that follow the names /123/ of the parents indicate their probable years of life. A v after these numbers signifies widower or widow from a previous marriage.

/475 cont./

304 Tattooing was unknown; scars of cuts, casually colored, were not unusual. We did not see instruments analogous to the scarifier of the Kulisehu Indians. The skin was not torn for medical purposes, but simply scratched, as everybody does, if it /476/ itched, and there was even a special implement for scratching the back, 21 centimeters long, a bone which was adorned with ostrich feathers, cf. Fig. 132 /see p. 591/, and was also used to advantage by the freely perspiring festival dancers. Scars of cuts were the result of the death ceremonies.

301 Painting and feather ornamentation played a role, the former an insignificant one, the latter a tremendously important one. 512 Waehneldt, not without justification, speaks of the "almost daily festivals" of the Bororó. The remark was also perfectly applicable [224] to our Indians, and, to be sure, simply because even every hunt was begun with dance and song. Then the girl dragged into the 302 men's house was most carefully painted by her friends. Finally, gluing feathers on oneself was a "medicine" practiced day after day. Intermittent fever often occurred in the colony, children were always doéte /sick/ (Portuguese doente), and thus it was simply [164] impossible for us to see where the boundary lay between medicine and ornamentation. The painful parts of the body were smeared with heated almeisca resin and had down feathers thickly pasted over them. We saw children who had complete sleeves of small white duck-feathers. The color resin was black. In order to paste feathers on the face, a finger-wide adhesive strip was put on along the hair line and the ends bound beside the ears, sometimes with a cross-strip running between nose and lips so that, if the strip were wide and nothing was glued on it, one seemed to see a half-mask cut out to make a frame. The gum-frame originally designed for feathers was also used without glued-on feathers.

Plate 27 /see p. 588/ shows us a Bororó festively pasted with feathers. The arms are entirely covered with small green parrot-feathers, as is the adjoining part of the chest; above the navel there is a small strip of feathers, and on the back, I may add, a part of the shoulders and an area the width of a hand in the small of the back were pasted over. The black gum-frame on the face

/476 cont./

757 237 301 [302] has already lost some of its initial beauty and feathering; a cross-strip glued with pure white feathers extends from ear to ear, like a huge moustache. The hair is smeared with urucú, and the front edge has red arara feathers thickly glued to it; red-smeared tufts stand out on both sides. The upper part of the head, around the tonsure, is adorned with a small red crown of arara feathers, and scattered around it, a handful of small feathers is only loosely pasted on. In the case of women who were ill we not infrequently saw small areas with feathers pasted on them; Maria appeared one day, complaining of fever, and was being more energetically treated with this remedy, for she had it applied to hair, face, [302] and chest. The wife of a hunter who was returning after a long absence had had her face and hair painted like the ranchão girls for the welcome, and the skin of her upper body transformed 765 into a feather jacket open at the front. The skull of the skeletonized deceased has feathers pasted on it, similar to the ornamentation of the Bororó on Plate 27, before the final burial, whereas the rest of the /477/ bones are smeared with urucú oil. I am unable to say whether in this adornment the desperate unlikely hope of a favorable medical result was a contributing factor.

302 531 237 The daily daubing with oily soot and urucú, as on the Schingú /Xingu/, did not occur. Also, the dyestuffs are not used for any implement other than the whizzer sticks; instead of them, one saw feathers on bodies as well as on implements everywhere on 136 the S. Lourenço. Also missing, however, was the plague of mosquitoes and biting flies; the only insects we saw or heard in the colony were the countless crickets rustling in the maize 302 supply. The urucú, of which there was only very little, was [237] mixed with fish oil. They used it only in the most sparing [386] amounts, just as the painting with black on the gum-frame and the blackening of the face and body with soot when one set out against the Kayapó were limited. The ranchão girl was painted with urucú for the night; she sat on a red coverlet, and beside her lay a shell with fish oil and a piece of urucú paste. The hair was thickly smeared, the upper body was also given a daubing, but the chief thing, on which a great deal of time was spent,

/503 cont./

627 Occasional thefts were investigated with much noise, but without result. The chiefs or older persons ran around everywhere; long speeches were made on the open plaza. This happened once when Ehrenreich lost a fine knife. They went from
[411] hut to hut, everyone had to show their knives, and we saw, to our surprise, that there were quantities of them (we counted 21 in one woman's possession). In the end, however, it was always said that the object had been hidden in the forest.

844 Birth; names. The woman gives birth in the forest, leaning against "pae," the "father," is what I wrote down, and I do not know whether it ought not to be "pao," against the "tree." The eyes of the child are assiduously blown upon; the father cuts the umbilical cord with a bamboo splinter and puts on a string.
846 The father and mother eat nothing for two days; on the third they may take only a little warm water. If the man should eat,
[844] he and the child would fall ill. The afterbirth is buried in the
[515] forest. Until the return of menstruation the woman may not bathe; then, however, and throughout these days it is done
847 diligently. Abortions with the help of internal remedies are said to be frequent, especially on the part of the ranchão women. If
853 the mothers no longer wish to nurse, they squeeze out their breasts and "dry the milk over the fire, whereupon it stops."
● 757 Medicine for sick children, which was prepared by the apothecary,
846 was taken by the fathers. On the couvade, cf. pages 391 ff.
352 The subsidiary question, whether the father lies in the hammock, is automatically answered in the case of the Bororó, for they have none and yet practice the couvade.

553 The boy is given a name soon after birth when the lower lip
[304] is pierced, cf. page 592, which, by the way, may be done by persons other than the medicine man. The person performing the operation inquires, someone proposes a name, and it is adopted. Girls were also named soon after birth by relatives.
551 The names were those of animals and plants; Moguyokuri was said to be an animal related to the agutí.